THE

PACIFIC EXPOSITOR.

NO. 6.—DECEMBER, 1860.—VOL. II.

THE NEW COLLEGE.

For the want of room, we were obliged to omit from our last number, among other things, the Report of the Board of Regents on Education, to the Synod. That Report, as furnished us by the Stated Clerk, we now give, as follows:

FIRST ANNUAL REPORT OF THE BOARD OF REGENTS TO THE SYNOD OF THE PACIFIC, ON INSTITUTIONS OF LEARNING.

October 1, 1860.

The Board of Regents appointed by your reverend body at its sessions in October 1859, herewith submit to you according to your instructions their first annual report as follows:

1. As charged by you in the resolutions creating this Board, we have established a Grammar School in the city of San Francisco under the superintendence of the Rev. George Burrowes, D. D., who as you know was sent to this coast by the Board of Education of the Presbyterian Church to engage in such a work. It will also be remembered by you, that your reverend body, as well as also, the Presbytery of California had been in almost uninterrupted communication with the Board of Education and with our brethren in the East about the establishing of institutions of learning and a Presbyterian College on this coast from their very first organization; and that therefore we owe a debt of gratitude to the Board for having answered our repeated requests by sending out the Rev. Dr. Bur-

rowes, who as we believe is eminently fitted for the work now committed to his hands.

2. The Trustees of Calvary Church on Bush Street, San Francisco generously tendered us the use of their large lecture room in the lower story or their House of worship for the uses of the school free of rent, and also furnished us with all the fuel that has been needed. A few friends furnished us with black boards and desks and globes for the use of the school. Accordingly the school was opened in the lecture room of this Church on Tuesday, November 1, 1859, with four pupils, and closed for the Christmas holidays with eleven pupils. The exercises of the pupils at the examination shewed that their instruction had been accurate, patient and thorough, and gave great satisfaction to their parents and friends. The school now numbers fifty-five scholars. They are a class of youth of fine average abilities, and of much promise. Three are studying Greek; twenty-three, Latin; ten, Trigonomotry, Geometry, etc.; twelve Algebra; sixteen, French and Spanish; and the rest other ordinary studies.

3. According to your recommendation the Rev. Albert Williams, was appointed financial agent, but in as much as in the judgment of your Board, the way was not open for him to make an appeal to the public for money, nothing has been done in that way. It affords us peculiar gratification however, to inform your reverend body that the Board, according to the instructions given in your fourth resolution of last October, has purchased for the location of the Institution under Dr. Burrowes' care, a fifty vara lot on the South-east corner of Stockton and Geary streets, near Union square in the city of San Francisco, an eligible and central position, for the sum of ten thousand dollars, and that nearly the whole of this sum has been contributed by the friends of the cause in the city, and we have assurances that at least the whole of this sum will be raised immediately. The Board also take pleasure in hereby acknowledging the great service of the Hon. Judge H. P. Coon and H. H. Haight Esq., who have obtained the contributions by their personal solicitations. This service they have done without fee, as voluntary agents for the cause.

As the plans of the Board in regard to buildings upon this lot, are not yet matured, we are not in a condition to report upon the subject, we are prepared however to express our profound gratitude to Almighty God for his favor in preserving the health of those who are engaged in this enterprise, and for the prosperous beginning he has vouch-safed to us. It is more than ever manifest that the ful-

ness of time had come, as the Presbytery of California said more than two years ago, for the establishment of an institution of learning in our midst of the first class; and we are persuaded that this is true not only in San Francisco, but throughout your bounds. From a careful survey of the field, we wish to repeat what your reverend body said last year in its preamble, and first, and second resolutions on this subject. It is manifest that the time has come when the great cause of Christian education must receive increased attention on this coast, and we earnestly hope the Presbyterian Church represented by you—a church distinguished for the learning and culture of her laymen as well as of her ministers, and always heretofore the banner-bearing church in our older States, whenever and wherever the cause of orthodox truth, education and liberty has been at stake, will not fail to do her part in the great educational movements of the day. We firmly believe the settled policy of our church on this subject is right, and that it will be carried out in good faith on this coast.

Your Board now consists of eleven members, who are classified as you directed in the following method by the vote of the board, namely: Drs. Scott and Burrowes, Messrs. Selby and Thornton, two years. Dr. Woodbridge, F. Henderson and Dr. Lind, one year.

The term of service of Rev. James Woods, A. Williams, H. H. Haight and David Meeker, expires at this meeting of your body. There are therefore five members to be elected by you at this time. We would, however, respectfully ask that your fourth resolution of last year may be so amended as to allow the number of your Board to be extended at its discretion, to twenty-five members, and that seven shall be quorum. And we beg that your reverend body will, as last year, direct the attention of all your ministers and churches in the several Presbyteries to the subject of Academies for the children of the church both male and female, within your bounds. All of which is respectfully submitted, (signed) W. A. Scott, Chairman of the Executive Committee, San Francisco, October 1, 1860.

REMARKS.

1. The Synod's Board of Regents is not a local committee, nor a board of Trustees for any one Presbytery, nor for any one School or College. In the history introducing the action of the Synod in 1859, and in the preamble, as was also the case in the action of the Synod in 1856, it is seen that a general superintendence of the interests of education throughout the bounds of the Synod was the

purpose contemplated in the appointment of this Board. Accordingly, the report adopted in 1859, says:

"Your Committee, therefore, in view of your past history and of the age and circumstances in which we are placed, beg leave, furthermore, to report the following preamble and resolutions, namely:

"WHEREAS, The interests of sound learning are second only to those of true religion; and, *whereas*, a great and growing demand *does* exist for institutions of learning on this coast for our youth of both sexes, and believing that it is the solemn duty of this Synod to do all in its power to provide for the best possible education of the youth under its care or within its bounds; therefore,

Resolved, 1. This Synod recommend earnestly to the ministers and churches of each Presbytery under its care, to do all they can to institute, as speedily as possible, at least one male and one female Academy for the children of the church under their care.

Resolved, 2. That the resolutions of the late General Assembly on Education be adopted by this Synod, and earnestly and affectionately recommended to the attention of your ministers and churches."

And the Board appointed was directed to act for the whole coast, and to labor for the establishment of "an institution, or institutions of learning within the Synod's bounds;" and was particularly instructed to carry out the resolutions of the Synod in regard to the school to be organized under the care of the Rev. Dr. Burrowes.

It is, therefore, consistent with, and in fact contemplated by the action of the Synod in behalf of Education, that each Presbytery shall try to establish one or more schools within its bounds, and that such school or schools shall be under the special management of Trustees or Presbyterial committees. The Synod's Board of Regents may, or may not have any direct connection with them. They are merely a general Advisory committee on behalf of Education within the bounds of the Synod. In Oregon and Washington Territory, and in Los Angeles or Napa, Benicia, Stockton, Sacramento, or San Francisco, local trustees or special committees will of course be more directly concerned in the erection and management of schools or in the building up of a college.

2. Some difference of opinion was expressed in the Synod at Stockton, as to *the method* of selecting new members for the board of Regents, but the feeling and the action of the Synod in regard to the doings of the board was gratifying. And the adoption of resolutions offered by elder J. M. HAMILTON, of Napa city, re-

affirming the proceedings and actions of last year in regard to the school under the care of Dr. Burrowes, removed all possible doubt as to the meaning and intention of the Synod. It was acknowledged on the floor of Synod, by Dr. Anderson, that the resolutions of last year contemplated the establishment of a College, and on that account he was opposed to them then, and still was. Instead therefore, of receding from the ground the Synod has occupied ever since its foundation in regard to educational institutions on this coast, it has more firmly and fully than ever, expressed its purpose of adhering to, and carrying out the policy of the church within its bounds. The resolutions of Mr. Hamilton above referred to, which were adopted by the whole Synod, as far as we could ascertain, except Dr. Anderson, Judge Waller and Rev. J. A. Anderson, are as follows, namely:—

"*Resolved*, That it is deemed expedient that a Grammar School be now established, under the supervision and patronage of this Synod, in connection with the Old School Presbyterian Chureh, whose last General Assembly held its annual session in the city of Rochester, New York, which we hope will be the nucleus of a College or University to be organized under the control of this Synod, when the wants of the country require it, and the Providence of God shall seem to direct it.

"*Resolved*, That this Synod has learned with great satisfaction, from the report of the Board of Regents, of the success and continued prosperity of the Grammar School established under its patronage and within its bounds.

"*Resolved*, That we regard the Rev. Dr. Burrowes as one who is eminently qualified to take charge of the Synodical School, and with undiminished confidence would again recommend him to the Board of Regents, as a suitable person to whose care and supervision the interests of the institution may be safely confided."

The Board of Regents on Education now consists of the following members:—

To serve for two years: Rev. Drs. Scott and Burrowes, Messrs. Thos. H. Selby and J. D. Thornton.

For one year: Rev. Dr. Woodbridge, Dr. Lind and F. Henderson.

For three years: Rev. James Woods, Rev. N. B. Klink, Hon. H. P. Coon, Hon. Cyrus Alexander, Hon. B. D. Wilson, H. H. Haight, Esq., Mr. J. B. Roberts, Mr. J. M. Hamilton.

God never promised to save by miracles those that would not save themselves by means.

ON GROWING OLD.

DEAR FRIEND:— * * * You speak of age and the awful future. But the dreamy past is more awful than the future, *for the past is the seed of the future.* Nor are you correct in thinking that henceforth you must decline in intellect. Say rather you will mature and mellow. Young, Howard, Newton, Washington, Chalmers, Calhoun, Clay, Webster and Alexander were not feeble in intellect when honored with grey hairs. I do not believe there is any necessity for a man to run out, or to begin to die at the top. As long as we breathe, so long should we strive to maintain our bodily and mental vigor. And I am persuaded the way to do this is temperance, activity and benevolence—discipline, variety of studies and continuous effort, with change of subject and proper seasons of repose. To keep young we must have food, air, and exercise, study and sleep. We must have enough to do, and we must do it cheerfully. The true vigor of life should never decay. The nerves, muscles, limbs and passions may show signs of age. The heart and intellect should not. It is foolish and wicked for a man to lie down and die before his time, and be dead when he is yet alive. It is sinful to say of any man "he is old"—obsolete. The proper inquiry is: Is he active, cheerful, benevolent, kind-hearted, contented, diligent in his labors, waiting for the coming of his Lord? The way to become old is to be idle, crabbed, "concentered all in self," to suffer our energies to waste away, and the springs of life to become motionless. To let the hours drag heavily and every thing wear the garb of gloom. The man of energy, the laborer in science, art and benevolence may always in effect be young. We must resolve never to "say die." I have heard a distinguished man say that we should pray daily for the three following things: To be delivered from *sudden death*, *insanity* and *hydrophobia*. I would add three other things, *envy*, *tetanus and idiocy* in *old age*. Let me die at my post, with my armor on, in the midst of the last great battle field. Let me go up whilst the shouts of victory are rolling over the hosts of the Lord. A few words on this subject you will find in the eleventh number of the *Expositor*, first Volume, page 517, under the heading "Titles to land, or the way to keep young," which I herewith send you. God Almighty bless you, my dear old friend.

Yours ever.

WHO TOOK THE BABY?

"Mother," one day said little Sue,
"When our dear little baby died,
And had to leave your loving arms,
Who took her on *the other side?*

"I've heard you say there is a stream,
And all who die must pass it o'er;
Now, when our babe that river crossed,
Who took her on the other shore?

"O Susa when God's children die,
Jesus, who died their souls to save,
Receives them in his own kind arms,
And bears them safe across the wave.

"He is their rod, and He their staff,
He bears them o'er the swelling tide,
And takes them to his Father's home,
That bright home on "*the other side.*"

ABSTRACT OF MINUTES OF THE PRESBYTERY OF BENICIA.

Benicia, Sept., 30th, 1860.

The Presbytery of Benicia assembled pursuant to adjournment, in the Presbyterian church at Benicia, on Sunday morning, Sept. 30, 1860, at 11 o'clock, and was opened with a sermon by the Moderator Rev. Alexander Fairbairn, from *Acts* xx: 24. "But none of these things move me."

After the sermon, according to appointment of Presbytery, the sacrament of the Lord's supper was administered; the Rev. James Woods presiding. Divine service was held in the afternoon at Vallejo, the Rev. Dr. Bonham preaching the sermon from Psalm, 89, 14; and at 7 P. M., at Benicia, the Rev. Mr. Frazer preaching the sermon from *Acts* ii: 38.

On Monday morning at 9 o'clock, the Presbytery met for educational business. The Rev. Mr. Frazer was elected Moderator, and Dr. Woodbridge temporary clerk. Ministers present, S. Woodbridge Jr., D. D., James Woods, B. B. Bonham, M. D., A. Fairbairn, T. Frazer, P. V. Veeder, N. B. Klink. Ministers absent, none. Church represented, Napa, J. M. Hamilton; not represented, Benicia, Suisun, Santa Rosa, and Healdsburg.

A Standing Committee of Domestic Missions was appointed, consisting of Dr. Woodbridge, Messrs. Veeder and Hamilton. The wants of the different mission fields within the bounds of Presby-

tery were presented, taken under consideration and a considerable portion of the day was employed in the discussion. Dr. Woodbridge presented the following preamble and resolutions which were unanimously adopted, namely:

PACIFIC EXPOSITOR.

Whereas, the Rev. Dr. Scott, of San Francisco, has, in the Providence of God, established the Pacific Expositor, a religious periodical devoted to the cause of the Redeemer, as understood and accepted in the Presbyterian Church; and with great effort and expense has sustained the same successfully for more than a year; therefore, *Resolved* by the Presbytery of Benicia:

1. That our thanks are due to the Great Head of the Church for this important instrumentality employed in this cause, and the good result already apparent,

2. That we gratefully recognise the ability, devotedness, self-denial, and great labor displayed by the Editor, in this valuable publication.

3. The Presbytery earnestly recommends to the ministers and members of churches under its care, to do all in their power to assist in obtaining subscriptions for, and giving a larger circulation to the Expositor.

4. Resolved, that these resolutions be read from the pulpits of the several congregations within the bounds of this Presbytery, and the attention of the people be particularly directed to this important subject. At a subsequent meeting there was one dissent recorded from these resolutions.

COMMISSIONER TO THE GENERAL ASSEMBLY.

The Rev. Dr. Bonham was appointed Commissioner to the next General Assembly, with the understanding that should the Doctor be unable to fulfil the appointment, that then the moderator and stated Clerk of Presbytery be empowered to appoint as alternate, any member of Presbytery who could be present at the Assembly.

SYSTEMATIC BENEVOLENCE.

The attention of the Presbytery was directed to the action of the last General Assembly upon systematic benevolence, and it was Resolved, that the recommendation of the Assembly as detailed in the report of its committee upon this subject, be adopted; and that it be a standing rule of Presbytery, that hereafter a report be required, at

the Spring meeting of Presbytery, of every minister and congregation, as to the manner in which the duty has been performed.

On Monday afternoon the Presbytery adjourned to meet in Stockton on the following day.

Stockton, Oct. 2d, 1860.—The Presbytery met pursuant to adjournment. The report of the Committee of Missions was adopted.

Resolved, That it be recommended to the congregations under the care of Presbytery—except in cases where it is plainly inexpedient—to take up collections at all the ordinary Sabbath services; in accordance with the scriptural direction, "Now concerning the collections for the Saints. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." 1 *Cor.* vi: 1, 2.

The Rev. Mr. Klink was appointed to prepare the narrative of the state of Religion; and a free conversation was held upon the subject.

The next stated sessions were appointed to be held at Heraldsburg, opening on Friday before the second Sunday in May, 1861, at 7 o'clock, P. M.

On Thursday, October 4th, the Narrative of the state of Religion was presented and adopted. Rev. N. B. Klink asked to be dismissed from this Presbytery in order to connect himself with the Presbytery of Stockton. His request was granted; and the Clerk was directed to prepare his letter of recommendation.

The records of the churches of Benicia and Napa were examined and approved. The applications for Missionary aid yet unacted upon, were referred to the Committee on Missions.

The minutes were read and approved, and Presbytery adjourned, concluded with prayer. S. WOODBRIDGE, Jr.

The Pen and the Sword, are rarely held with equal power by the same hand. Perhaps the best example of this, is Julius Cæsar. He could conquer, and he could write an account of his wars in a style that is immortal. Napoleon the Third, it is understood, has been long engaged in writing the Life of Julius Cæsar. One is ready to think that the first man in Europe had enough to do with affairs of State, without engaging in literary labors. His armies and fleets are in China and in Asia, and around the globe; and yet he is busy with his pen. He is a hard worker.

LIBERALITY REWARDED.

BY REV. GEO. BURROWES, D. D.

An interesting fact illustrating the Scripture narrative is mentioned by Josephus. He says that the Shunamite whose oil Elisha multiplied and whose son he restored to life, was the widow of Obadiah, and that the debt for which her sons were about to be sold into bondage and which the prophet thus enabled her to pay, was a debt which Obadiah had contracted when he hid the prophets of the Lord in a cave and there supported them while screening them from the fury of Jezebel. 1. *Kings*, xviii: 4; 2. *Kings*, iv: 7. This incident illustrates beautifully the truth, that God repays with interest any thing done for his cause. After Obadiah had gone down to the grave and left his family in needy circumstances by what many persons thought an act of improvidence and injustice to his household, the recompence was given at the time and in the way best adapted to do them good and make them feel that for every act of pious benevolence there is an unfailing reward.

The Lord Jesus Christ never forgets an act of kindness. He never allows any person to lose by any thing done for himself or given to his cause. He never overlooks a friend. So fully would he have us to feel this truth, that he assures us even a cup of cold water given to a disciple in the name of Jesus, shall not lose its reward. The impression among irreligious persons is, that any thing given to the cause of religion is lost. They will give to charitable objects from the promptings of natural benevolence, yet even here they rest in the gratification had from the act, without any reference to a reward. The consciousness of doing good even without the gratitude of the recipient is to them a sufficient reward. But even in acts like these there is a recompense according to the unchanging law that as we do to others, others shall do unto us. On this point as well as on every other, the child of God has the advantage. He who contributes to a good cause, not merely from the impulse of natural goodness of heart, but from love of Jesus Christ acting through and in connection with this, has a higher satisfaction in the doing of the deed, and has, still further, "respect unto the recompense of reward." What he gives, he gives from the highest principle, and with the assurance that he shall be requited again from the hand of Christ. Even the ungodly shall not lose their reward. The widow

of Obadiah gave a shelter to the prophet and shared with him her last loaf. She was repaid with blessings the same in kind though running over in abundance, and also with the life of her child again from the dead. When Martin Luther was in the indigence of early life and begging his bread from door to door, a poor woman received him with hospitality at the door of her cabin, and supplied cheerfully his need. Years passed on, and when the needy youth had become the leader of the Reformation, the son of this humble woman became one of his students of divinity, and was treated with distinguished kindness by Luther as he remembered the humble mother's kindness in his days of need.

The sure way to lay a foundation for blessings in the future both on the person himself and on his children, is to do good in general to others, especially from that highest and noblest of motives, love of Jesus Christ, and from reference to the recompense he gives for every thing done for his cause and in his name. Doing good to ourselves and our own alone, is selfishness. Reason shows that for all this we cannot hope to get any reward. The thing terminates here. It is in itself its own end and reward. Labor for Jesus Christ is the highest self-abnegation. For this, for all done beyond the little circle bounding ourselves, there is a recompense of reward. The sure way to do good to ourselves, is by doing good to others. There is an old adage, "Curses like chickens, come home to roost." The same is true of blessings, deeds of kindness and benevolence. The effective means of securing the blessing of heaven on our own household, is to labor to extend that blessing to others. Hence every thing done, every thing given towards alleviating human misery, towards building churches, founding hospitals, establishing institutions of learning, and securing the general good of man, will meet with its recompense from heaven. The strength and exertions thus spent are not put forth in vain; the money thus given is not lost. It is laid out in the best of all investments. It is invested in that which is not affected by the fluctuations of earth, and which will survive the wreck of all earthly business and earthly things.

The scriptures are full of this principle and of promises on this subject. "God is not unrighteous to forget your work and labor of love which ye have shown towards his name." *Heb.* vi: 10. On whom is the blessing pronounced by the Judge in the last day,—"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?" On those who fed the hungry, who gave drink to the thirsty, who sheltered the stranger, who

visited the sick, who sought out the prisoner in his dungeon and in his chains. While the Magdalen may then rejoice in having followed Jesus from Galilee to Calvary to minister unto him; Mary in having broken the box of alabaster at the feet of her neglected Lord; and Joseph of Arimathea in having given to the forsaken corpse of Him who during life had not a place where to lay his head, an honored resting place in his own new tomb;—we may equally rejoice, as he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

And these acts are the things which are remembered with satisfaction when we come to die. At Worms, when Luther had returned forsaken and dispirited to his hotel, a servant entered bearing a silver vase filled with a refreshing beverage, the offering of the aged Duke Eric of Brunswick, a powerful lord belonging to the Pope's party. As the reformer, touched deeply by the kindness, drank, he said, "As on this day, Duke Eric has remembered me, may our Lord Jesus Christ remember him in the hour of his last struggle." The servant took back the message to his master. The aged Duke called to mind these words at the moment of his death, and addressing a young man who was standing at his bed-side, said, "Take the Bible and read to me." The youth read the words of Christ and the soul of the dying man took comfort: "Whosoever shall give you a cup of cold water to drink in my name, because ye belong to Christ; verily, I say unto you, he shall not lose his reward."

Highland University is located in the North-east corner of Doniphan county, Kansas. The situation is beautiful and healthful. The building is of brick with a foundation of hewn stone, containing a chapel, two large rooms for the school, and two rooms for the recitation of classes, and a room for the library and apparatus. The Philosophical Apparatus cost six hundred dollars. This institution was commenced in a log cabin in 1857. The Trustees say in their report, that an effort is now being made to procure an endowment fund for the Institution, so as to place it on a firm basis and reduce—as soon as possible—the price of tuition and thus place its advantages within reach of all. This institution is under the presidency of the Rev. Dr. J. D. Paxton from Kentucky. Kansas may well challenge our imitation. This is the day to lay the foundations for the well being of generations.

Presbyterians in Memphis, Tenn.—Our knowledge of Memphis reaches back to 1821. It was then a peach orchard. The whole bluff was covered with Indian peach trees, that bore most delicious fruit. A trading house and store was then kept at the upper end of the bluff, near the mouth of Wolf river by *Isaac Rawlins* and *Marcus B. Winchester*. It may be they had separate stores. Their chief business was trade with the Indians.

The dust of our father and mother rests at Raleigh near Memphis, and several of our youthful years were spent in its immediate neighborhood. It is always with interest that we meet with any good news from the Bluff city. Accordingly we note with pleasure that there are already three Presbyterian Churches in it, and that they are in a prosperous condition. Two of the three pastors we have known for many years. Our acquaintance with them goes back to the time when we were in the class room of the Theological Seminary and under the instruction of those two eminent fathers in Israel, Drs. Miller and Alexander. We speak of Rev. Drs. Steadman and Grundy. They are able, faithful, eloquent preachers, and zealous, godly pastors.

Who takes care of your Children?—We take the following from the *True Witness* of New Orleans, and as we believe every word of it and much more of the same sort, so would we sound it in the ears of all our readers.

"A number of physicians practicing in New York and in Brooklyn, having compared notes, have come to the conclusion that one leading cause of the great mortality among children, arises from their being left too much to the care of servants.

It has been observed that children who are taken care of by their parents, undressed and put to bed by them, and by them dressed in the morning, and kept under a loving mother's eye during the day, are, as a general thing, far more healthy, good-tempered, and intelligent than such as are left almost exclusively to the care of servants.

In addition to this, it must be remembered that most of the accidents which happen to children, whereby they are seriously injured and sometimes crippled, maimed, or rendered idiotic, occur through the negligence of those in whose care they are left by unthinking or unloving parents. Parents who love their children, would do well to give these statements their earnest consideration."

OUR CITY AT PRESENT.

From Langley's Directory we glean the following items: There are in San Francisco; Houses, wooden, one, two and three story, 3,603; brick, one, two and three story, 1,461; iron, one, two, three and four story, 47, adobe, one, two, three and four story, 6; Stone, 6. Total, 10,123. In this table there are included, each as one, over seventy buildings varying in width from fifty to one hundred and forty feet. Number of names contained in the volume nearly 26,000—4,500 more than are contained in the issue of last year. This excess should not be regarded as a ratio of the increase of our population for the past year, for the reason that several causes exist to prevent such a result, the most prominent of which are the exodus created by the discovery of the silver mines of Utah Territory and steady decrease of a class included in the following table as "floating." White male population, 49,343; white females, 23,985. Total white population, 73,328. Chinese, 3,150; Colored, 1,605. Total population, 78,083. "It is with great pleasure that we congratulate the citizens of San Francisco upon the prosperous condition of her educational institutions." Whole number of scholars attending public schools, 6,201; daily average attendance, 2,830½; whole number of boys and girls, according to the last census, between 4 and 18 years old, 7,767; whole number of boys and girls under 4 years old, 6,091. Total children of all ages, 13,858. Whole number of boys between 4 and 18 years old, 3,885; whole number of girls between 4 and 18 years old, 3,882; number of orphans in the city, 341. *Sunday Schools.*—The Sabbath schools connected with the different churches are in a prosperous condition. During the past year the number in attendance has increased about one fourth: additions have been made to the number of volumes in the several libraries; more systematic and effectual means have been used in the distribution of good Sunday school papers, The following returns to July 1, 1860, shows 222 teachers, male; 152 teachers, female. Total 374. Male scholars, 984; female scholars, 1,004. Total scholars, 1,988. Schools 19. Of Benevolent Associations and Societies we have the Dashaways' Home for the Inebriate, Deaf and Dumb and Blind Institute, Eureka Benevolent Society, First Hebrew Benevolent Society, French Benevolent Society, Protestant Orphan Asylum, Catholic Orphan Asylum, German General Benevolent So-

ciety, Hibernian Society, Ladies' Protection and Relief Society, Ladies' Seaman's Friend Society, Ladies' Society of Israelites, Ladies' United Hebrew Benevolent Society, Industrial School, Irish American Benevolent Society, Swiss Benevolent Society, St. Joseph's Benevolent Society, Spanish American Mutual Benevolent Society.

Dr. Junkin on the Province of the Church.—We heard this discourse as delivered before the Assembly at Rochester in behalf of the Board of Domestic Missions. We thought it then a very able and eloquent discourse. We are glad to see it in print. Dr. Junkin is a learned and eloquent preacher, a clear and elegant writer, and a devoted laborious servant of the Church. We believe the main position of this discourse to be correct, namely: The absolute separation of the Church from the State. It has surprised us greatly, that within the few past years, we should find it necessary to investigate anew in our country this whole subject, and that while in Europe the true doctrines of the Reformers as to the independence and spirituality of Christ's Kingdom have been steadily advancing, among us, they should have been going backwards, until we are almost ready sometimes to conclude that some of our brethren,—even Protestants and Presbyterians are ready to unite the Church and State—at least to make the State support *their* Christianity. It surprises us also that so many of our able and learned men should think, that they can dispose of this great subject in a few newspaper lines. And it is still more surprising that deep conscientious views upon the subject which are held by those who are jealous for Christ's crown and Kingdom, should be so flippantly condemned by those who profess to allow freedom of conscience and the right of private judgement. There are some expressions in the discourse of Dr. Junkin that we should prefer to have modified, but we thank him for the discourse, and admire the ability and courage that produced it.

Old School Presbyterian Church.—The General Assembly of this Church, says the *Southern Christian Advocate*, has taken a noble position on the Slavery question. Why might there not be one Methodist Church overspreading the land of like principles?

HOME SCHOOLS.

We copy the following from the *Daily Evening Mirror* of San Francisco :

In a sound article on the Education of Children, the *Pacific Expositor* remarks : "Those who have not been part and parcel of colleges and boarding-schools, cannot conceive of the amount of vice, low, degrading vice and wickedness, that are to be found in the best regulated institutions of the land!" The able essayist never uttered a more indisputable truth. We have a horror of boarding-schools where young children, deprived of parental care, are placed in constant companionship with vicious little wretches, one of whom were sufficient to spread the contagion of sin among a hundred. The instructor, male or female, may contract to watch over the tender ones with the solicitude and keen-eyed surveillance of a parent—indeed, they all promise thus with a prodigality of assurance, in their circulars ; but with right intention and conscientious devotion to business, the teacher can observe little of the scholar's dreadful progress in depravity. In their hours of play and rest, the children have abundant opportunity of learning from one another what the older and sharper invent of juvenile depravity. The study hours may be commenced with prayer, scriptural recitations and exhortations to virtue while the invisible leprosy is spreading from heart to heart.

Parents make a deplorable mistake and run appalling risks when they send infants to district schools; we had rather a child of our own should grow to the age of twelve years in comparative ignorance than entrust him or her in the boarding school *corral*, a hundred or a thousand miles off; we have no confidence in their capacity to protect the child from contamination, no belief that any one for hire can overlook one hundred with the care and effectiveness which naturally belong to the parents. It is all a mistaken notion, this, of sending young girls and boys away from home to school, when they can be still instructed in local schools ; it were better if multitudes had never seen a college or university, if the necessary instruction could have been procured at home. Nor are we much impressed with the necessity of what pedagogues denominate the "regular college course." A boy with uncommon capacity for the study of mathematics and mechanics, but totally disqualified to accurately learn ancient languages, is compelled to waste his time in

drivelling over what he can never excel in, neglecting that for which he has capacity to learn well and practically, and is after a while ground through the collegiate mill and is "graduated" imperfect in everything; while another with wonderful quickness in acquiring new languages, but wholly unable to comprehend the mysteries of differential or integral calculus, is, in like manner, put through a regular course of useless torture in endeavoring to force a study for which the child has no ability. But the master says the youth must "take the regular course," and can't graduate without it! Humbug! Just as though graduating meant anything more than paying four years' tuition at some respectable institution. If it be at once apparent that a boy can't learn the occupation of a blacksmith, what would be the use of keeping him hammering iron into awry shapes, after he had exhibited capacity to excel in wood-working?

We advise parents to whom this may come, to educate their children as much as possible at home. The money that will pay their expenses abroad will go a long way toward employing a village teacher capable of instructing—as capable as any in the boarding-schools. There is not a county town in the State which is not able to have a first-rate academy of its own, where the most of the patrons could take their children home at night, or, at least, have them under the protection of a friend, and where they could reach home once a week. Train them at home to stability of principle; *then*, if necessary, send them abroad; but while the clay is yet plastic, keep them away from disfiguring impressions.

Periodicals in San Francisco.—We do not know how many papers from the East are circulated in our city, but their name is legion. Not so many, however, since the establishment of the Pony Express as formerly. Indeed the Pony Express and the Overland letter mail have almost superseded the necessity of exchange papers with our press. Nor is there any thing like the same interest felt now in the arrival of the steamers with the newspaper mails, that there used to be. All these things enhance the importance of our own periodicals. And if we are to judge of the intelligence and literature of our people by the number of periodicals and papers published in this city, we shall find that we are in advance of London or Paris. Estimating our population at 80,000, our people are better supplied with newspaper and periodical literature than any

other city on the globe. We have as well as we can count them, at least fifty publications of this kind, say: Weekly and Steamer issues of the leading Dailies, seven, and forty-three dailies, weeklies and monthlies. Of these nine dailies are in English, two in French, one in Spanish and four in German. Of the weeklies, eighteen are in English, three in French, and one in Italian, and of these weeklies, seven are religious, and devoted to the doctrine and worship of Protestants, Catholics and Israelites. There are seven monthlies, of which two are medical and one, the *Pacific Expositor*, is a religious and a literary magazine. So suddenly however do our periodicals start up that our record may not be exact, but it can not be far from accuracy.

Enforced Morality.—The Emperor of the French has made proclamation against immoral publications. He seems to think that edicts are omnipotent. He will even reduce morals to a martial law. He has muzzled the press in Paris—every journal being, by one means or another, in his interest, with the exception, perhaps, of the *Courier*. Every man thinks in Paris to the tap of the drum, or, at least, as the Emperor thinks. He has also laid his hand upon the semblance of a religion that his people had, and humiliated the poor old Pope. Now we hear of an edict, through the Minister of the Interior, enjoying public morality *in the country*. The city takes care of itself, but it were well to have the fountain unpoisoned. The prudence of the design and the inefficiency of the agency are in remarkable contrast.

Immorality is the triumph of an unbridled instinct over both reason and prudence, and which, having cast aside the obligations of divine law, need not be expected to stick at human statutes. Its cure must be radical, if it is anything—superficial remedies are useless. The mistake of Napoleon — shared by a great number of reformers and philanthropists is in beginning at the wrong end. Genuine morality is the out-growth of religion, and the correlative of civil and religious liberty, and of free intelligence. Under any other conditions, it is but a cheat.

External restraints are not to be disregarded. But they are only experiments, like scaffolds to aid the workmen who toil at the slow foundations. If art is long, so is moral reformation. It requires faith and self-sacrifice in its projector. Nothing is more powerful

in it than example; and as, in the production of a work of art, every little blow tells, if it be given in the right place, so every noble act, every right thought, and every genuine impulse, is efficient, although unseen. Let Napoleon begin at the foundation, if he can discover where it is. Let him promote religion in his borders, guaranteeing his sincerity by public faith and political economy. He has the power, if he has the will and knows the way, to begin the regeneration of France; but it will hardly be done by imperial rescript.—*World.*

THE PASTOR'S FAMILY AND WORK.

Who can a pastor's heart express
The unutterable tenderness;
Beyond what fondest mothers prove
The yearning pangs of softest love?

He only comprehends, who knows
Whence every grace and blessing flows
Who feels, but never can explain
The bowels of the Son of man.—*C. Wesley.*

It is not without significance that pastors, rectors and religious teachers are sometimes called *fathers*. The work at least of a pastor in our understanding of the office is that of a father, and his congregation is his family! The relation between a pastor and his congregation is a peculiar one—it exists mainly for the immortal spirit and the terrible greatness of a coming eternity. A good pastor therefore is the father of a large family, each member of which he is anxious to protect from all harm, to sympathize with and to instruct and nourish. In his family "are babies, young men, and fathers;" but upon them all he looks with parental solicitude, and longs to be able to present every one of them at last perfect in Christ Jesus. He is the friend in whom all should be able to confide,—their counsellor in the hour of perplexity, their comforter in the dark night of sorrow. He is the good shepherd, who cares for his sheep, and is not only desirous of preserving them from the devouring wolf, but to lead them into the green pastures. He is set to watch for souls as one that must give an account to the searcher of all hearts,—the great Judge of quick and dead. It is his duty to teach His people the Gospel of Christ, and if there be an object in the universe calculated to inspire sentiments of unwonted terror and dismay, it is the spectacle of a faithless minister of the cross about to receive, in the day of Jehovah's

wrath, his reward, and to be consigned to his tremendous and just doom. Christianity, my brethren, is true—"tremendously true." The evidences of its truth from history, from heaven and earth are many infallible proofs, and if true, its pretentions are paramount. They demand the immediate attention of all our intellect and of all our ingenuities. Nothing is more unreasonable than to remain undecided about the affairs of our soul, or being convinced of the truth of Christianity, to be still unwilling to submit implicitly to its decisions. Reason, common sense and true philosophy commend to us the most serious attention to the things of a coming eternity. The prophets and apostles and Jesus Christ himself have all set us an example of the deepest anxiety and earnestness on this subject. Jeremiah exclaims "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." *Jer.* ix: 1. And when Jesus came near the city, he wept over it, saying "if thou had'st known, even thou, at least in this day, the things which belong unto thy peace! But now they are hid from thine eyes." *Luke*, xix. It is not to be concealed, my beloved hearers, that I am painfully oppressed with fears for your salvation. You are assembled in the sanctuary to-day, but where will you be to-morrow? You are on the wing, many of you are journeying, and all of you indeed are travelling fast to the bourne from which no one returns. Some of you are going into the mountains to dig for gold, or to trade for gold, or to toil on the plains, or to voyage over the deep sea—all for gold—some of you propose to return home,—to go to other cities. And may God give you a prosperous voyage. It is certain at least that all this vast assembly will never meet here again—never all meet again any where, till we stand before the judgment seat of Christ. Ah! how time flies! How rapidly we are travelling to the grave! We are going one here and another yonder—all going into eternity! What are we doing, that we may be prepared to meet our God in peace? Now indeed am I straitened. As a father who loves his children, and would give them an inheritance and a blessing, so would I make you rich in a coming eternity. So would I prevail upon you to submit to Jesus as your Redeemer. Oh that I knew where to find the arguments or the words of exhortation that could prevail with you, and enable you to *realize* in some good degree your danger and the terrible greatness of the realities of the world to come. Behold! Behold the Lamb of God, which taketh away the sin of the world!

CHURCH AND STATE.

BY REV. DR. LORD, OF DARTMOUTH COLLEGE.

The Speaker next discussed in brief the question of Connection of Church and State. This connection may be supposed either of three sorts. The Church may be Supreme, or the State may be the head of the Church, or they may be entirely independent, yet interpenetrated by the same Spirit and governed alike by Divine Law.

That one cannot assume the authority of the other, but that they are necessarily independent, may be seen by comparing them for a moment. The State is an institution natural to, and essential to our humanity. It enters instantly into our conception of any number of men associated together, and is indispensable to any such idea. The church, on the contrary, is no necessity of our natural being. We can imagine a world without a Church; nay more, the notion of a Church would never have suggested itself to us independent of Revelation. Its plan of operation is quite another, its purpose distinct. Look, for example, at the Jewish nation. Never was the condition of affairs so favorable to the amalgamation of the Church and State. Yet God expressly declared against it. He separated the two functions and head. He made Moses law-giver; Aaron priest. Any attempt of either party to invade the sphere of the other was always visited by God's signal displeasure, as in the case of Saul's assuming for once the priestly office, for which violation of law the sceptre departed from his house forever. So far was the Jewish *theocracy* from sanctioning any such relation as is often wrongly supposed, that when a confounding of their purposes and interests did take place it brought with it the ruin of the nation. The only true sense in which Church and State can ever be united is that which Butler gives in his supposable case—a state of things which presupposes the Millennium, that the consummation which will come not to satisfy the theories of men or to realize their fancies, but to honor the moral government of God.

Old Virgil.—There is a copy of Virgil preserved in the Vatican at Rome which is considered the finest illuminated manuscript in the world. It contains fifty paintings, five of which, however, are

very badly defaced. One of these, still bright and clear, represents Achates and Æneas inspecting the works undertaken by Dido for the beautifying of Carthage, and another, King Latinus receiving the ambassador of Æneas. Mechanics, artisans at work, the instruments they used, and the sculptures they wrought, are here preserved for the modern eye. This manuscript is supposed to date back to the fourth century.

DR. HODGE ANSWERED.

We have received a copy of Dr. S. J. Baird's Rejoinder to Dr. Hodge's review of his work "*The Elohim Revealed.*" The work of Dr. Baird is a learned and able volume, but of such dimensions that few beside theologians will ever read it. The points in controversy are, however, of vital importance, namely: Sin, Depravity, Imputation and Justification. We regret that any personalities should in any way be mingled in so learned and able a controversy. We read the Review before we saw the work reviewed, and felt pained at the time, at the severity of the reviewer, but excused it on the ground that one so long accustomed to speak *ex cathedra*, was not conscious often times of the reach or strength of the language he used. There is one thing, however, that this controversy brings up afresh, and presents very strongly to our mind, namely: Our inconsistancy as Protestants and as Presbyterians, in regard to differences of opinion among us. For example—*the right of private judgment* is a foundation principle with us, and we declare that "God alone is Lord of the conscience," and "that there are truths and forms with respect to which men of good characters and principles may differ," and that therefore, we must "exercise mutual forbearance towards each other." And yet whenever a brother clergyman puts forth some doctrinal view or interpretation of Scripture contrary to what is or has been generally received, then, and especially if he happens to have been educated in some other Theological Seminary, or resides in some other section of the church—then the cry is immediately raised against him as heterodox. Suspicion is cast upon his loyalty. He is to be looked upon as a heretic, or is denounced as not a sound Presbyterian! Now this is as unwise as it is unscriptural. It is contrary to the standards of the Church and directly in the face of our declatation of the right of private judgment, and of conscience and of tol-

toleration for freedom of thought and differences of opinion. And besides, this is the very way to drive a thinking, investigating mind into the errors that are so much dreaded. In our humble judgment the doctrines involved in this controversy could have been treated in a much better way than by attack and rejoinder.

Sacramento Howard Association.—We have received the *third* annual Report of this benevolent society, from which we perceive that it has been efficiently managed and is in a prosperous condition. Six hundred and eighty persons have received aid, and the *number of times* relief has been offered to these is nineteen hundred and sixty-five. The directors record the kind attentions of the clergy in ministering to the sick and dying; and also the efficient aid of the California Steam Navigation Company, the California Stage Company, the Sacramento Railroad Company and of the Merchants' Express Company.

The Report says the past year has been one of much anxiety to the Society, because of the many serious cases of destitution and misery, the details of which, if it were proper to give them, would thrill every heart with pain. "A large proportion of our patients have been females, with families, whose husbands had deserted, and left them to struggle alone in the world." All ages and both sexes, and without distinction of color or creed or nationality receive the kind attentions of this Association. We recommend the claims of this Institution to the benevolent and to our Legislature. It is a great honor, and a positive luxury to be able to do good to the unfortunate, and even to the undeserving.

True Consolation.—An able, beloved and aged servant of Christ who has spent a long life in preaching the Gospel in Mississippi, writes to a friend in this city, in a recent letter, "It is good, I feel that it is good for me that I have been afflicted. God afflicts us for our benefit, that we may be partakers of his holiness. I do thank God for my trials and sorrows, and am willing to suffer the loss of all things that I may gain pefect purity and fitness for heaven. What is life? What are all our joys? What all we call ours? Ah! I would rather say with Paul: For we look not at the things which

are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal. My time is apparently short, but I know no fear nor gloom. My disease is advancing and my strength is almost perfect weakness, but God is my salvation."—*Z. B.*

CONGREGATIONALISM AND WOMEN.

A QUARREL which has occurred in the Congregational church, at South Hadley, Mass., is attributed, by the *Congregationalist*, to a practice of allowing women—"females," it calls them—to vote in Church business."—*True Witness and Sentinel.*

For months we have seen some paragraphs going the rounds of our exchanges on this subject. At first we paid no attention to them; but from seeing them turn up so often, we have at length read them, and to our surprise, we find that they reveal two or three things; *first*, that we were practically ignorant of a part of the Church government of Congregationalists. For we thought that always and everywhere in Congregational Churches, that women were a part of the Congregation; but it seems we were mistaken, for from the *Congregationalist*, only a part of whose deliverance we have quoted above, it appears, that it is unusual for the women to vote at all in Congregational Churches. But, *secondly*, according to the same authority the troubles and quarrels that have occurred in the Congregational Churches are often attributed to "the practice of allowing the women—'females'—to vote in church business." And *thirdly*, we must say that we are astonished at all this. Can it be that Congregational women are more factious than Presbyterian women? We do not think so. And yet all the female members of Presbyterian Churches, whether rich or poor, pew holders or not, all vote in the election of church and congregational officers, while the pew holders who are not communicants, no matter, how rich they may be, or how much they may contribute to the support of the congregation, cannot vote in the election of deacons and elders. In some congregations they cannot even vote in calling a pastor; but generally they do. And this leads us to say *fourthly*, that we have never known a quarrel to arise in a Presbyterian congregation from the voting of its female members. We do not believe in women taking the lead as politicians in doing what more properly belongs to the other sex, but in church

matters, they are indispensable helps. And must also say that many of the best Presbyterian women we have ever known as church members were brought up in Congregational churches. Nor have we even known of any trouble in a church that was caused by their having the right of suffrage in it. And it is a curious fact that there should be more congregational power and liberty for female members among Presbyterians than there is in Congregational churches. This fact is, however, fully explained when we remember that our Church government is *Representative Republicanism*, and that our civil government has been formed on the same model. With us the people are really sovereign. All power comes from them; but it is expressed by election and delegation. We observe finally, that one of our cotemporaries explains all the quarrel about women voting, by *guessing* that the editor of the *Congregationalist* is an old bachelor.

XAVIER'S HYMN.

The following is a translation of this celebrated Hymn, by *Mr. Wackerbath.*

O God, my love I offer Thee,
Not that Thou mayest deliver me,
Nor because those that love not Thee,
Must burn eternally.
Thou, O my Jesus, Thou didst me
Embrace on the accursed tree,
For me didst bear the nails and spear,
And torments dire, and deadly dere,
Unnumbered woes, and cruel throes,
Even death itself, and all for me,
For me a wretched sinner.
Then why, O Dearest Lord, should I,
Not love thee passing tenderly,
Not that Thou mayest grant heaven to me,
Nor least Thou endless death decree,
Nor hoping guerdon aught to see,
But, even as Thou hast loved me,
So do I love, and will love, Thee,
Only because in Thee alone,
My Monarch and my God I own.

Cumberland University has been highly favored. This institution belongs to the Cumberland Presbyterians, and is located at Lebanon, Tennessee. The Hon. Judge E. M. Ewing, of Kentucky, lately deceased, left a large amount of property to the Trustees of this University, to endow a Theological Professorship.

Bolstering up an Abstraction.—There are some things that are done, and yet are never done, or if 'done they do not stay done.' Of this sort of thing is a pamphlet put forth in behalf of the College at Oakland, that is "Christian," but "not denominational" "nor sectarian." It is a great Catholic institution, yet constitutes itself the judge of orthodox evangelicalism, and excludes such as in its judgment are not *evangelical.* It is not denominational, and yet every year its affairs are examined into ecclesiastically and by the authority of the Congregational Association of California. It is a part of their regular ecclesiastical business to have a report about this College and to recommend it. And moreover this Association superintends this College for the avowed purpose of educating in it all their future Congregational ministers for this coast! The chief feature, however, of the pamphlet is the publication of a number of letters approving of the theory of this Intitution, and yet some of these gentlemen are known to be high churchmen, and in favor of having their own denominational Colleges, or are Presidents of denominational institutions, or are intensely sectarian in their views. Rev. Drs. Woolsey, Hopkins and Hitchcock are, or have been at the head of denominational colleges. Nor is the crowd of *Boston* and *Hartford* names without its significance. Nor are the variations in the model for this College to pass without notice. It is to be "the Yale of the Pacific," or "the Columbia," "Harvard," or "Union." From the bottom of our heart we wish the College well, but we wish to know what it is to be like, and we do not wish the funds invested there to be perverted or lost. Hang out your flag, gentlemen, and stand fast by your colors.

New Academy.—The *Rev. David McClure* has succeeded in opening a school in San Ramon valley that promises to be a great blessing to that district. A visitor writes us, that "the School building is a large, fine, well arranged edifice. The main school room is beautiful and everything has been done in remarkable taste, and with a view to the convenience of the school." We trust this Academy will be sustained, and that Mr. McClure may have comfort and success in his great work.

Exchange.—The *Banner of Peace* and the *Banner of the Covenant* both request exchange. We are happy to receive them and will do our best to get the Expositor to them. We like their names and wish them both eminent success. They are able, excellent weekly papers.

BURNS ON RELIGION.

When ranting round in pleasure's ring,
Religion may be blinded,
Or if she gie a random sting,
It may be little minded ;
But when on life we're tempest driven,
A conscience but a canker ;
A correspondence fixed wi' Heaven
Is sure a noble anchor. —*Letter to a young friend.*

PATIENT ENDURANCE.

BY REV. DR. BURROWES.

The fact that difficulties, discouragements, and dangers encompass a believer, is no proof that he is not in the way of duty. In the spiritual conflict with principalities and powers, these things are often greatest, where the movement being effected is most essential, and the results most important. And when the Apostle, the model of sanctified heroism, says, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus"—may he not be intending, among other things, to show that he occupied himself rather with duty than with results — that his faith was such as to carry out, with unrelaxing steadiness, the commands of Jesus, even when human probabilities and appearances were most discouraging. He kept his eye fixed upon the mark, the goal. His feeling was, "Behold, as the eyes of servants look unto the hand of their masters, as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God, until that he have mercy upon us." He fainted not, because he looked not at the things which are seen, but at the things which are not seen. He endured, as seeing him who is invisible. When the French Emperor was about making his decisive manœuvre at Friedland, grasping the arm of Ney, and pointing to the bridges with the Russians crowded together in front, he said, "Yonder is the goal. March to it without looking about you ; break into that thick mass whatever it costs you ; take the bridges, and give yourself no concern about what may happen on your right, on your

left, or on your rear. The army and I will be there to attend to that." This is the spirit of duty in the service of Jesus Christ. The King crowned with many crowns will take care of whatever may happen on our right, on our left, or on our rear, if we cleave to the letter of his commands.

"I have a fellowship with hearts
To keep and cultivate;
And a work of lowly love to do,
For the Lord on whom I wait:
More careful not to serve Thee much,
But to please Thee perfectly."

In the great conflict now going forward in this world, there are different posts to be occupied, different duties to be done, all essential for carrying out the one great purpose of God. Hence he appoints some to act, others to suffer — not like the soldiers who have an active part in winning the battle, but like those who are commanded to hold some point, as the British regiments did at Waterloo, whose duty it was to withstand the enemy's attacks with passive courage. This course alone enabled them to close that day of dreadful endurance with a glorious victory. It required all the skill of Wellington to repress their impatience, and keep them steady under fire, till the proper moment for advancing. We should have confidence enough in Jesus to stand fast where he has posted us; and though, like those soldiers, we may at times feel restless, and wish to act rather than endure, let us obey strictly his commands, knowing that he has his eye over the whole field, that our post, however humble, may have an important bearing on the general plan. And as on the field of Waterloo, the setting sun beamed out for a few moments from behind the clouds, and with his last rays cheered on the advance of that patient host to victory, so if, through faith and patience, we follow those who have inherited the promises, though during life our portion may be nothing but that of endurance, and suffering, our closing hours on earth may be lighted up with a glory from heaven, as the voice of Jesus, the Captain of our salvation, reaches us, commanding us to stand still in patient endurance no longer, but advance with the tread of victory through the valley of the shadow of death, to receive the conqueror's crown. Forward! forward to thy crown!

Our Children are our country's Trustees for posterity. They are our legacy to Christ's cause.

CHINESE FOR LABORERS.

Col. Harazthy, in his address before the Sonoma County Agricultural and Mechanical Society, at its Second Annual Exhibition, held at Petaluma in August last, said:

"We must employ partly Chinese laborers, whom we can hire for eight dollars per month and board. With this labor we can compete with any part of the world. Why then not use it, when you would benefit yourselves and the State by doing so? when you would render the Chinaman useful to California, by helping to improve it and make it the garden of the world, whereas, now he only impoverishes it by extracting and carrying away the gold, leaving no trace of his labor, except a dangerous hole or mound of dust? The question I hear on every side, is: 'Can a Chinaman work on a farm?' To this I reply, Yes. Do you believe that Chinamen have no capacity to learn? On the contrary, the people of no country are so imitative as they are. I speak from experience; I employ Chinamen, and they work well. I can show a haystack made by them, which cannot be anywhere excelled, and which I will guarantee to be impervious to rain. My grain was bound and harvested by Chinamen; my vineyards and orchards were planted, pruned and cultivated; ten plows were driven, and my wine was made by them. At this very moment, twenty-six Chinese are reclaiming swamp-lands, which would have been untouched for many years if compelled to be reclaimed by white labor at thirty dollars per month. I predict that at no distant time these people will lease your land, and cultivate such vegetables and nuts as they are accustomed to raise in their native country. Instead of importing what they require, they will export. They will look upon this country more as home than they do now. By degrees they will adopt our habits and tastes — will at all times make us good servants, and as the law excludes them from citizenship, no matter how many may come, they can have no dangerous influence on our domestic institutions. The laboring classes of the population may perhaps say, that I am trying to reduce the price of labor, in fact, to take it away from white men; but they will be short-sighted in making such a charge, as by the very proposition I offer, they will be able to get higher wages than otherwise. Chinamen will perform the cheap and inferior labor; the white men the better sorts, such as attending to machines, teaming, overseeing,

raising cattle and sheep, warehouseing, etc. The result will be the same as has attended the development of manufactures and railroads. Will anybody now assert, that since machinery has been used in manufactories, men get less wages, or employment? Does not every one know that the demand for goods has increased in proportion to the degree of cost, and that the poor are now able to obtain many comforts which formerly the rich alone could afford? And this will be precisely the case with our laborers: they will be benefitted instead of injured, by whatever adds to the productive capacity of the country.

PUBLIC SCHOOLS AND SECTARIANISM.

We have received the circular of the "Missouri Christian Educational Association" which is addressed to all the clergymen of all denominations in that State, desiring them to co-operate in asking for a division of the School funds *pro rata*, to the several denominational Schools of the State. The circular is well written and its reasoning strong, still for various causes which we have given at some length in our "Tractate against all sectarianism in our Public schools," we think the better way, all things considered, is that our Public schools as State Institutions should be free from all religious teachings by constraint of law, and that each denomination or branch of the Christian church should have its own schools. There is one statement, however, in this circular that surprises us: that nine thousand children are educated in St. Louis in primary branches at denominational schools while only five thousand have attended the State schools. We have always been the advocate of the Public school system of our country, and still hope to be; but if the Public schools are to be made *sectarian* schools—mere agencies for proselyting, then we say, the sooner they are abandoned the better. We have always feared this agitation about introducing religion into the Public schools, would in the end work their destruction. We protest against any compulsory statutes to teach any religious rite or creed in the Public schools; and if it is done, then we plead for the division of the school fund. We wish no injustice—no violence. We would respect alike all citizens. We would do as we would be done by. And we must say, moreover, that so strong is our confidence in the impartial justice and enlightenment of our countrymen, that we cannot believe they will allow any sect or part of the Chris-

tian churches of the country, to have advantages for teaching their religion and propagating their creed over and above what is equally allowed to all others. Where the press is free, injustice and oppression in the use of the public money, cannot long prevail. If we are not mistaken, however, it has become the duty of our citizens to be vigilant, if they do not wish the Public schools to become mere sectarian institutions. A fanatical thirsting to teach religion by law in our Public schools, supported wholly by the public money, is one of the worst symptoms of our times. Mr. Eldridge properly and most pointedly rebuked this desire at a recent meeting of the Board of Education of San Francisco, in regard to the Chinese school, when he said; "So long as the schools are supported by the public moneys, it was wrong to allow them to be converted into religious schools; if the religious community wish a religious school for the Chinese, then let them support it as such by their voluntary contributions, for the State cannot appropriate the public money in such a way."

If we had but one breath more to spend in exhorting our fellow citizens on this subject, it would be given freely in pleading for full justice to all our citizens in regard to the education of their children. And if Protestants are not willing that the Public schools should *by law* teach the Douay Bible and Prayers to the Virgin Mary to their children, then in the name of justice and liberty, why do they insist on having the Protestant Bible *forced by law* upon the children of Roman Catholics? This whole agitation is unwise. It is inexpedient. It is unconstitutional and contrary to the Gospel. Instead of doing good service to the truth, it is injurious in all its bearings. And if some moderate, equitable and just measures are not adopted and the subject allowed to be quiet, the Public schools will be destroyed, or they will all fall virtually into the hands of the Jesuits, who have just as much right to them as Protestant propagandists have—which is no right at all. We plead for absolute non-intervention by law, where religious books, opinions or creeds are concerned, and for perfect religious freedom every where.

Domestic Missions.—The Rev. J. Woods, the Synod's agent in behalf of this great cause, is laboriously and successfully prosecuting his work. The Board at Philadelphia has strongly endorsed the Synod's proceedings.

Ecclesiastical Bodies.—Some notices of the more important proceedings of the late reverend convocations have been crowded out of our present number.

TRI-CENTENARY OF THE REFORMATION.

The following is an extract from the minutes of the Synod of the Pacific at its late meeting in Stockton:

"The Rev. Dr. Scott presented the following preamble and resolution to Synod and they were unanimously adopted.

"Whereas under God we are greatly indebted for our civil and religious liberties to the Great Reformation of the sixteenth century, and Whereas the various ecclesiastical bodies of the Presbyterian Churches of Scotland have resolved to invite all branches of the great Presbyterian Family to unite in observing Thursday the 20th of December next as especially commemorative of the Scottish Reformation; therefore,

Resolved, That we deem such a general commemoration as highly proper and eminently befitting our times, and that we accordingly recommend our churches and ministers to observe the above mentioned day in such manner as they shall deem most proper in view of the great event it is intended to honor."

The following resolutions commemorative of this event, were unanimously passed at the late meeting of the Reformed Presbyterian Synod of Scotland:

First.—"That this court, in celebrating the third centenary of the Scottish Reformation, feel under obligation to acknowledge the signal goodness of the Lord to our land, in raising up the men through whose efforts and sacrifices, even unto martyrdom, that great work under God was ultimately effected—in giving our fathers those sound views of Scriptural truth, affecting the doctrine, government, discipline, and the worship of the church which are embodied in the Covenants of the time, the Confession of Faith, and the Books of Discipline—and in leading the State to make a national acknowledgment of Divine truth, and to provide to a large extent by civil ratification for the enjoyment by the Church of the liberties and privileges secured for her by her Divine Head."

Second.—"This court feel all the more of obligation to own the Divine goodness in the first Reformation, seeing that its blessings, in spite of keen endeavors to counteract it, were greatly increased at the second Reformation, divine truth being then more fully exhibited, the church established in the fuller enjoyment of its liberties, and the State regulated as to its constitution and procedure in clearer

harmony with the law of Christ as King of kings and Lord of lords; and that the Lord is continuing to bless us with so large a measure of the fruits and benefits of the Reformation, in spite of subsequent national defection, and notwithstanding our own unworthiness to enjoy them."

Third.—"That the consciousness of great blessings accruing to us from the contending and struggles of our fathers of the first Reformation, whilst it should not blind us to any errors or excesses inseparable from it as a work of fallible men, should still less hinder us from an humble acknowledgment of the extent to which, as a nation, we have come short of our privileges, and as individuals have proved ourselves unworthy of them; and that this court accordingly feel called upon at this juncture to declare their resolution, so far as grace shall enable them, in the spirit of our reforming fathers, to test all things by the Word of God; to develop and extend the work of Reformation; to adhere to the principles on which it proceeded in a spirit of fidelity to ancient vows; and by a sound testimony, holy lives, loving hearts and strenuous efforts to diffuse Divine truth, to secure for these principles in the end such a recognition by all people and nations, that Christ may sit enthroned over all the earth as Governor among the nations, as well as King of saints and Head of the Church; and that so the word of prophecy may be speedily fulfilled—'The Kingdoms of this world are become the kingdoms of our Lord and of his Christ.'"

Superintendent of Colportage.—Since our last number we have had the pleasure of welcoming to our coast the *Rev. S. T. Wells* as superintendent of Colportage for the Board of Publication. Mr. Wells has had successful experience in such work in the West. On the evening of his arrival, he preached in Calvary Church to a large audience and gave great satisfaction. The work before him on this coast is a great one in respect to the extent of the field, the difficulties to be met and the necessity of supplying so destitute a region with religious books. The cost of carrying on Mr. Wells' work by the Board will be very great. But as they say in making the appointment, "it is so great a work that it must be done at any cost." The interests of the Presbyterian Church and of hundreds of thousands of souls demand it. The Board of Publication is doing a great work for Christ's cause, and we hope the contributions of the churches will

be increased as the demands require. The Colportage Fund will especially need replenishing by larger contributions. Mr. Wells will meet with the hearty co-operation and sympathy of his brethren. He seems to be eminently fitted for the work, and has engaged in it with a whole heart. Those who wish any of the Publications of the Presbyterian Board should address *Rev. S. T. Wells, San Francisco.* The Board will now keep him supplied with all their publications.

HUNTING FOR THE LOST TRIBES.

> "I think, there be six Richmonds in the field
> Five have I slain to-day, instead of him :—
> A horse ! a horse ! my kingdom for a horse." —*King Richard.*

We have just gotten through with the rival princes—the one on exhibition on the Atlantic sea-board and the other on the Pacific. Both have gone to their island homes, and the "continent, the boundless continent" is still ours. Of the Richmonds lately or still in the field we are not conscious of having killed either, nor of having indulged any such bloody purpose. But we would help one of the Benjamins to a horse to find the Kingdom of his brethren. Benjamin the I. of Tudela, is an old acquaintance of ours, and of Benjamin the younger, the eloquent Senator and learned lawyer we are proud to know that for many years we were citizens of the same city. He is Benjamin III. But of "J. J. Benjamin II., Ethnological Tourist of the old and new world, from Foltitscheny in the Moldavia" we knew nothing, till we had the pleasure of receiving from him a copy of his learned work: "Eight years in Asia and Africa from 1846 to 1855. With a map and corresponding note from Benjamin of Tudela, R. Petachia, Pedro Teixeira and Ritter's, Erdkunde. Hanover; published by the author, 1859." This volume is in Hebrew and English.

It is manifestly the work of a painstaking, laborious traveller and scholar. The author is now in California and we understand desires aid to prosecute his travels into the interior of Africa in search of the lost Tribes of Israel. The fate of the lost tribes is a scientific and historic problem of universal importance. Nor have we any disposition to dogmatise on a question involving so much historical study, but we have strong convictions that Mr. Benjamin will never find the lost Tribes of Israel. We think that after or during the Babylonish captivity they were absorbed, not by Gentile nations, but

by the other two tribes. And it is possible also that the distinct colonies or bodies of Israelites found in our day in Africa and in Asia, may be relics of the dispersion at the Babylonish conquest. But even if Mr. Benjamin II. cannot find the ten lost Tribes, let him have a horse, or a horse's substitute to go into the interior of Africa. He may find something else that he is not looking for, that may be of importance to the advance of civilization. Columbus discovered America when he was looking for India, and his unexpected discovery was greater than the one he was trying to make, and has led most effectively to it. It is owing greatly to the ignorance that prevails in the East of the peoples of Europe and America that so many prejudices exist against us. And it is only by making them acquainted with us they can be removed. Every man of enlightenment and of benevolence, must desire to see science and the arts of peace advance over Africa, as well as Asia and the islands of the sea. We are happy to learn that two of the Synagogues of this city have, each appropriated two hundred and fifty dollars to Mr. Benjamin's travels.

Ladies' Protection and Relief Society.—The secretary's report on the seventh anniversary of this Institution fills us with gratitude for their success. The report says:

"With a home for our poor, and a few thousand dollars as a nucleus, we have felt that we could do infinitely more good with half the disadvantage. Thanks to the generous public, we now possess both. The Society now stands on a firm basis; we can define our position, and assume our identity; and for this a tribute of thanks is due to those who have befriended us in this great enterprise. Among those names, the Society will ever cherish that of the Hon. Horace Hawes as its benefactor and friend, who has generously bestowed an entire city block, upon which it is designed, at some future time, to erect a permanent home.—When we, as a Society, were driven to the necessity of going about the public streets, begging from door to door for our suffering poor, because our treasury was exhausted, then it was that our noble-hearted citizens so liberally responded to our call, and placed in our trust their five hundreds, hundreds, and fifties; and in many cases, although the gift was not so great, yet it was hallowed by a good man's prayers."

Union of Papers.—The *True Witness* of New Orleans, and the *Sentinel* of Memphis, Tennessee, are now united, and issued simultaneously in both cities. The editors of both continue as before. We are glad to see this union. The publishing of a religious journal in those cities is expensive, and the constituency upon whom they must rely for support, not large. It is better to diminish the cost by uniting, and make at the same time an abler paper. The interests of the two fields of their circulation are so nearly identical, that one paper may serve them both equally well, and the two cities are so near and so regularly connected by rail and telegraph as well as by steamers on the Mississippi, that there is no serious difficulty in the working of their plan. The Witness and Sentinel is a valuable paper. The churches should liberally support it. Its editors are able and devoted to their work and to the interests of our glorious Zion. We know something of the toil and expense of conducting a religious journal in New Orleans. We had several years of experience. It has ever been our deep conviction that a first class religious paper is a necessity to our cause in that city. Presbyterians there can never do their whole duty in the cause of Christ without such an organ. The press is now as indispensable as the air we breathe. If we could reach the ears of our old congregation, still most tenderly beloved, we should say to them, sustain the *Witness and Sentinel*, and remember the *Expositor* with the crumbs and fragments that remain.

The Evangelical Repository is now under the editorial control of Rev. Dr. J. F. Cooper and William W. Barr. The death of the former editor Rev. T. H. Beveridge was a great loss to his church, and to the editorial fraternity. He was a good writer, a dignified editor and a christian gentleman. We are glad to see Dr. Cooper in its editorial chair. We know he will be candid, fair and able in all his writings. Wherein we seem to have differed from him, we believe after all, it was chiefly owing to the fact that he misapprehended us. We wrote to be understood here under the influence of local controversies rather than to present general principles aside from their local applications. We no more believe in excluding God from the government of the univese, than we do in a church without Christ at its head. The Evangelical Repository is a valuable monthly "devoted to the principles of the Reformation as set forth in the Formularies of the Westminster Divines, and witnessed for by the United Presbyterian Church of North America." It is now in its nineteenth volume. It is published in Philadephia, at one dollar and a half per. annum in advance.

The Pacific Methodist College.—About *thirty-four* thousand dollars have been secured for the building and endowment of this College; and over two hundred volumes obtained for the library. All this has been done within the past year by the Methodist Church, South, in California.

The Evangel, and the Pacific Methodist are flourishing. They are the acknowledged organs of their churches, nor are they ashamed or afraid to show their colors, and for that very reason, they are respectful and just to other denominations. Let us have honesty—at least "assume *the* virtue, if we have it not." This is not for ourselves, nor for any that do not need this brotherly

Our Medical Publications.—We have received and read as far as we have had time, and thought we could comprehend them, the *Medical Press* by Dr. Cooper, and the *Medical and Surgical Journal* by Dr. Wooster. There are articles in them both we do not understand, nor are we much distressed on the subject, for we hope with the aid of a kind providence not to be the victim of such diseases or casualities, and we have no notion of becoming, either a practitioner of medicine nor the editor of a medical Review. But we heartily wish our neighbors success.

Books! A. Roman 127 Montgomery street, has a large and very valuable assortment of books. He receives the new issues of the Eastern cities by express across the Isthmus.

Beach, in the Bible House, opposite the Pavilion, is preparing himself to furnish children and young people with all sorts of books for the Holidays.

The Bookseller keeps on its way rejoicing, and we are glad of its success. We have received the fourth number.

The Methodist of New York is conducted with decided ability and christian courtesy.

The Methodist papers and journals of Great Britain report large additions to their subscription lists the past year.

Footfalls on the Boundary of Another World, by Robert Dale Owen, is regarded in England as a volume of Ghost Stories. It is not worth so much.

Sewing Machines.—We are gratified to learn that the demand for Wheeler and Wilson's Sewing Machines is constantly increasing. The proof of the pudding is in the eating. Trial makes perfect.

Parlor Music.—We take pleasure in calling the attention of our readers to Chickering's Pianos, as offered by Messrs. Badger and Lindenberger among our advertisements. In trying to reform, civilize and improve mankind, music is confessedly one of the most important agencies we can use. Every piano sold into the interior of this coast is the harbinger of good. It is a proof that men are now building their Homes in California, and that refinement is appreciated. Wherever we find flowers, a piano and a library in a house, we expect refinement, and look for improvement, and indulge strong hopes for the well doing of its inmates both for this, and the world to come. We wish to have the very best music that can be procured in our religious assemblies, and in order to do this, we must have good music in our families. When our pages are less crowded, we shall speak more at length of Messrs. Badger and Lindenberger's large assortment, and of Chickering's Pianos in particular.

Stoves and Lamps.—Winter is here. The evenings are long. Good books are now offered at reasonable prices. Would you then be cosy and happy? Stay at home with your wife in the evening,—if you have one— if not go and see if you can't get one, and God help you in your search. And make your wife which you have, or are about to have, happy by going to *Stanford Brothers*, and ordering an Ero-vapor Stove and a Coal Oil Lamp. "Darkness is the friend of no man."

Home Manufacturing.—Stanford Brothers have a large establishment for the manufacture of camphene, and refining of all kinds of oils. Their aggregate annual production amounts, we believe, to over one hundred and sixty thousand gallons of camphene, and one hundred and ten thousand gallons of oils. *The Pacific Oil and Camphene Wooks* command a fine view of the bay. Those interested in Home manufacturing are invited to visit these works, at the corner of Taylor and Chesnut streets.

Our new Advertisers.—We regret we have not had room in this number to accommodate all our friends. Well, we shall try to do better next time. For the holiday number we propose quite an extensive walk among and talk about the establishments of our advertisers. We have tried the most of them, and we know them to be good men and true. If any doubt, just let them go to

Mead's, corner of Sansome and Washington streets, and see what goods are offered for a gentleman's use. And take his boys to

Lockwood & Hendrie's, 176 Clay street, for a nice fit of handsome clothes.

Tyler Bros., 180 Washington st., for Stationary, Cards and any thing new.

Rasche & Sons, 190 Washington street, for Sheet Music, Pianos, Strings and instruments.

Shreve & Co., 139 Montgomery street, for Diamonds, Watches and Silver Ware, made or imported to order.

Genella, 111 Montgomery st., who has removed his extensive and well selected stock of Crockery and Glassware to the large building recently occupied by Lecount. His immense stock offers everything desirable to housekeepers.

Kohler's, 178 Washington street, for Toys, Toilet Articles, Pianos, &c., &c.

Allen & Spi-er, 148 Clay street, who have all sorts of Creeds, Catechisms and Religions for sale—"the red hot," "true blue," "apostolic succession" and "irregular cavalry" and a great variety of Histories and School books to draw the fire of the young ideas.

And the What Cheer House for healthy food in abundance and clean beds.

NOTICES OF NEW BOOKS.

History of California. By Edmund Randolph, Esq. San Francisco: A. Roman, 127 Montgomery street.

This is the address delivered by Mr. Randolph, to the Pioneer Association, on the occasion of the celebration of the tenth anniversary of the admission of California into the Union. The author is confessedly one of the most learned, eloquent and able members of the Bar, and when we have said this, we have said a great deal, for the California bar is not only numerous, but among its members are some of the best minds in America. The historical sketch of the State is much the ablest we have seen. The two maps attached to the work, one of 1740 and the other of 1787 are curiosities, showing how very imperfect in those times was the knowledge of the best informed people that lived on the coast of its form and character. We thank Mr. Randolph for his laborious, earned and successful researches.

Reason and the Bible. By Miles P. Squier, D. D. New York. C. Scribner; and for sale by A. Roman, 127 Montgomery street.

The already crowded condition of our pages forbids us to dwell upon this volume as it deserves. It is well printed and will receive marked attention. Two points comprehend the whole subject as it lies in our mind. *First*, Reason and Revelation when properly interpreted are harmonious. *Second*, The highest reason for anything is the will of God, and the best reason for believing is the authority of God. The Bible is God's revealed will and our only standard of faith and morals.

RUSH'S OCCASIONAL PRODUCTIONS. Philadelphia. J. B. Lippincott & Co., and San Francisco; A. Roman. 1860. Pp 553, 8vo.

This is one of the best gotten up volumes we have met with in a long time. The paper and printing are excellent. It is a luxury to read such pages. And we admire also the introduction and the fulness of the index and of the contents. In our railroad, steamship and telegraph age, there are many good books that can only be read in a telegraph or express style, and for the doing of this, a full table of contents and an index are great helps. For ourselves, we are not ashamed to bless the man that invented Indexes and tables of Contents. While it is true, "Beware of the man of one book," it is equally true that it is of great importance to know what is in *many* books and where to find the investigations or the information that may be required.

The reading public has been acquainted for some years with Mr. Rush as the author of two volumes on his "Residence at the Court of London" as American Minister. The present volume contains "political, diplomatic and miscellaneous productions," including among others a glance at the Court and Government of Louis Phillippe and the French Revolution of 1848. It is edited by his executors from papers which the author revised for publication. The longest portion of the volume is the journal of his residence in Paris from 1847 to the election of Louis Napolean as President. Several of the miscellaneous pieces are worthy of the attention of all young men, especially his essays on the "Value of efforts at excellence" and "Labor necessary to eminence," and on "the Character of Mr. Calhoun." This last is a noble tribute to the memory of a great man. It were a great gain to our young men who aspire to honorable distinction in the learned profession, or to the position of gentlemen of business, who know how to enjoy the fruits of literary culture, if they would spend more of their time in reading such volumes as this of the late R. Rush. He appears to have been a fine old gentleman of the old school, whose head and heart were an honor to our race. Being a gentleman by education, fond of literary pursuits, and of fine literary taste and scholarly attainments, and having long diplomatic experience, first in London and then in Paris, his papers are both pleasant and instructive reading. It is especially pleasing to observe his respectful feelings towards religion, and his appreciation of domestic society, as well as his devotion to the honor of his country. It is refreshing to see him as American Minister rising superior to partisan feelings, and realizing that he represented all parties and the whole of his country. In his Union speaches in 1850, he however, expressed great fears that the demon of abolitionism would yet destroy our Country by sundering our federal Union.

LIFE OF ANDREW JACKSON. In three volumes. By James Parton, author of Life of Aaron Burr, &c. Vol. II. New York: Mason Brothers. San Francisco: A. Roman, sole agent for the Pacific coast.

This volume reached us just as we were going to press with our last number. Since then we have read it through, and our admiration of the subject has increased, while our satisfaction with the writer is not by any means perfect. Perhaps it was too much to expect that the almost *deifier* of Aaron Burr should make a hero of Andrew Jackson. If we were ambitious to go down to posterity with a perfect profile, Mr. Parton is the last artist we know of, that we should employ to draw it. But if our creed was, "the greater the sinner, the greater the saint," then he is the very man we should nominate and appoint. If there is a carrion spot on all the field, Mr. Parton is sure to find it. Not a rash word, nor a single burst of anger under provocations that would have

made all the Gods of Greece swear as terrible as the army of Flanders, in all the eventful life of such a man as Andrew Jackson, but he hunts for it from North to South, and drags the bayous and sweeps the wilderness, and rakes up the ruins of half a century to get it. Mr. Parton belongs to a different style of the *genus homo* from General Jackson. He is not a man capable of understanding the genuine western character of fifty years ago, and never truly apprehends General Jackson. He was truly a wonderful man—a most extraordinary man. He may be said to have lived three lifetimes. *First*, in tasting of the trials of the Revolution, and in removing west and assisting in subduing the wilderness and in defending its new homes; *Secondly*, in breaking down the power of the Southren Indian tribes, and teaching them to fear the white man and to respect treaties made with them; and then, in winning by his skill and diligence a fair private estate, and then by valor and perseverance and generalship rarely, if ever surpassed, gaining for himself a name and popularity second to no other known in America. This period closes with his retirement to the Hermitage, prior to the Presidential campaign of 1824. And with this the period the volume before us closes. The third lifetime of General Jackson is period from his first candidateship for the Presidency to his death. This is to be contained in the next volume. We have before said that Mr. Parton has succeeded in producing a work that will be extensively read. His great merit is in the diligence with which he has gathered up facts, hearsays and the such like. He means to be impartial, but is sometimes, it seems to us, like the Indian's tree, so straight that it leaned over. He bestows, however, great and deserved praise on Generals Coffee and Carroll, and "the brave Tennesseans." He is particularly full and intensely interesting in his details of the operations at New Orleans at the time of the British invasion. His style is not always elegant, nor elevated. Our final views of the volumes cannot be given till we have read the forthcoming one. We predict a large sale and a swarm of imitors. We wish the author peace; but such a man as General Jackson, we never expect to see again on earth.

French's Parables Condensed. New York. Appleton & Company, And for sale by A. Roman, 127 Montgomery street, San Francisco.

This is a standard work. The author is one of the ablest and most learned living theological writers. This volume deserves a place in every scholar's library, and is also suitable for general reading.

The Well in the Valley. By Rev. Thomas Smyth, D. D. Charleston, S. C. New and improved edition. Philadelphia: American Sunday School Union. 1860.

We are indebted to the learned and esteemed author of this work for a copy. It is now many years, years of varied toil and travel, since we read in manuscript a portion of this volume. The receipt of it has awakened many pleasant memories. The volume is prepared with care and presents the duty of confessing Christ in a very clear and satisfactory manner. We should think it calculated to do a great deal of good. And being published by the Sunday School Union, it cannot fail to have a wide circulation.

Dr. Smyth is one of the most laborious, learned and able men in our church. His ministry has been eminently successful. Diligent and tender as a pastor, he has nevertheless found time to publish a number of very valuable works. We said many years ago, and we say it now with still more confidence, that his works on "Presbytery" and on the "Apostolic Succession," entitle him to the lasting gratitude of every Presbyterian. And though his publications have had an extensive circulation, we predict for them a still wider influeuce when their author will be far above the reach of earthly fame. The volume before us is enlivened by various pieces of poetry. The style is clear and chaste, and the sentiments sound, scriptural and eminently evangelical. We recommend it to the attention of all serious minded people, especially of young people who are desirous of knowing their duty about confessing Christ.